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Report
of a visit to
Japan, China and
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# *REPORT*

of a Visit to

# *Japan, China and the Phillippine Islands*

with Recommendations on Aims and Policies

by

SAMUEL STRICKLER HOUGH
*Secretary Foreign Mission Board*

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**The Foreign Missionary Society**
**United Brethren in Christ**
**Dayton, Ohio**

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The Open Door in China

Report of a Visit to

# Japan, China, and the Philippine Islands

## With Recommendations on Aims and Policies

By S. S. Hough, Secretary

**To the Bishops and Board of Directors of the Foreign Missionary Society of the United Brethren in Christ:**

Dear Co-workers: In obedience to your instructions to visit our missions in Japan, South China, and the Philippine Islands, I left Dayton, Ohio, October 9, 1911, and on October 17, Bishop William M. Bell, D.D., and the writer departed from San Francisco on the steamship "Manchuria" for Hongkong, China. On arriving at Honolulu, the reports in the daily papers indicated that the revolution in China had gained alarming proportions, and it then seemed doubtful if a satisfactory visit could be made this year in China. Because of this and for personal reasons, one of which was the severe illness of his father, which a few months later resulted in his death, Bishop Bell felt it to be the will of God that he should return to America. It is needless to say that Bishop Bell's return from Honolulu was to me a very heavy personal loss, and a great disappointment to all the missions.

When a thousand miles from Japan, I sent Dr. Howard a wireless message to investigate conditions at Canton, China. Two days later when three hundred miles out from Yokohama, I received the following reply: "Canton postponed. Welcome Japan." All South China at that time was in the crisis of the revolution, and no one could predict what a day would bring forth.

Accordingly Japan was the first field visited. Our ship landed at Yokohama, November 3, and a royal welcome was extended by both missionaries and Japanese workers. For one month and three days we visited our various mission stations, counseled with our missionary staff and our Japanese pastors and laymen, and conferred with those in authority in other communions concerning their work, and thus sought to get a complete view of the work already done and of what remains to be done to make Christianity a dominant force in Japan.

**Marvels in Korea.**

Then from December 6 to December 13, I made a hasty trip at my own expense to Korea to see and study the remark-

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able work of God in the cities of Seoul and Pyeng Yang. As this will be the only reference I shall make to Korea in this report, I will say in brief that while there I witnessed a revival in full power and saw the definite personal work on the part of individual Christians that not only brings multitudes to the various services of the church, but leads many to Jesus Christ.

I had a personal interview with three men who in 1898, had been arrested and cast into an old, filthy prison because they had caught a vision of new possibilities for their oppressed, poverty-stricken country, and had stood out for freedom and reform. These men were not professing Christians when arrested. About two hundred in all were cast into prison, two were executed, others horribly tortured, some until their bones were broken, and this persecution continued from two to six years.

I was dined by a prisoner named Syngman Rhee, who after two years of torture began to think of the future and wondered if that too, would be a prison for him. He remembered that a missionary had said there is a God who would deliver all who called upon him in sincerity. He bowed his head over the prison collar of wood about his neck and prayed, "O God, save my country and save my soul." Peace and power from God came into his life.

Later, a New Testament and copies of Pilgrim's Progress and Mr. Moody's booklets were sent secretly to the prison. The jailer himself was converted and likewise forty of the other prisoners, and the old prison became a Bible training school of wonderful power for the new converts.

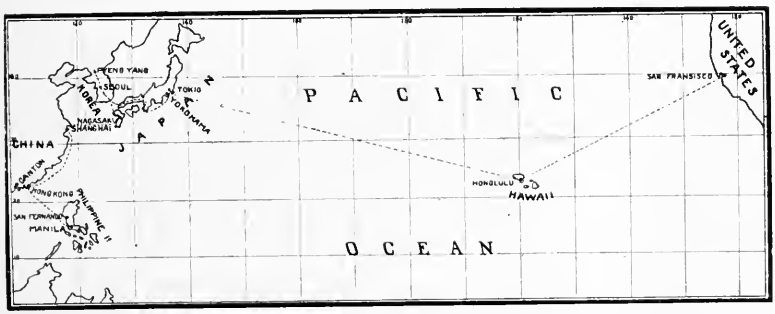
God led them all out of prison, and soon set them to work; and to-day those prison converts are the chief Christian leaders in Korea. Mr. Syngman Rhee, the first prison convert, went to America and took his A.M. degree at Harvard and Ph.D. at Princeton, and is now the National Student Secretary of the Young Men's Christian Association for all Korea.

Mr. Kim In, another prison convert, who was former Chief of Police of the city of Seoul, after coming from prison was offered the governorship of one of the thirteen provinces of Korea, but chose rather to become General Secretary of the Young Men's Christian Association for Korea, at a much smaller salary.

Possibly the most remarkable of all these prison converts is Yi Sang Chai, who was converted in prison when above fifty years of age. He is said to be the best informed and most influential of all the Koreans, having been secretary of the legation in Washington, D. C. This remarkable prison convert is now religious work director of the Young Men's Chris-

tian Association at Seoul, and is a Bible student and personal worker of the first rank. Thousands of men have been led to Christ through his personal efforts, and last year under his direction four thousand men were enrolled in Bible classes in the city of Seoul.

Everywhere in Korea one can witness scenes like those described in the Acts of Apostles. The teachers in their colleges and seminaries, the pastors, the Sunday-school teachers, and practically all the members of the church do definite personal work in soul-winning, and make the study of the Bible a personal daily practice, and the spirit of earnest prayer to God permeates all their activities.




**Map Showing Route of Deputation to the Orient.**

## The Tour of China and the Philippines.

Desiring to make a thorough investigation and reach the best solution of the problems in China and the Philippines, I had requested Dr. Howard who has had many years of experience and observation in the Orient, to accompany me to these fields. The Mission Council in Japan kindly granted him a leave of absence for two and a half months for this special work. After my brief visit in Korea, Dr. Howard joined me at Nagasaki, on December 14, on the steamship "Tenyo Maru" and we journeyed by way of Shanghai to Hongkong, where we were met by Rev. Mr. Spore on December 19, and taken by night boat to Canton. We found all South China had been swept free of the Manchus, and peace negotiations were then in progress at Shanghai.

After a welcome most cordial from the missionaries and their associates in Canton, and a tour of one hundred and twenty-five miles in the visitation of our stations in the country, we had many days of missionary counsel and investigation which culminated in the China Annual Conference. On January 19, we sailed for the Philippines on steamship "Kumano Maru," arriving at Manila fifty hours later.

It was a great joy to be greeted so heartily by our missionaries and their co-laborers in a country over which the Stars and Stripes were floating in the uttermost parts of the earth! After extended tours along the coast and into the mountains, visiting many mission stations, several days were given to the discussion of the work in mission council. In order to prepare for the approaching annual conference in Japan, Dr. Howard left Manila, February 10. After fourteen days more of travel and investigation, and the holding of the Philippine Annual Conference, I found it necessary to return to America by way of the Pacific in order to save time and to have a second visit in China and Japan to complete the work begun.

Accordingly, I departed from Manila, February 24, on the steamship "Mongolia" for San Francisco. While this ship was undergoing repairs for six days in Hongkong, I had the opportunity of a second visit to Canton and vicinity, during which time we reviewed the entire work passed upon in the previous council meetings and had time to take a more extended tour to places as yet unoccupied by Christian workers. Then bidding adieu to the workers in China I was accompanied by Dr. and Mrs. Oldt and their children Maxwell and Mary Ruth returning home on furlough. We departed from Hongkong, on March 3. A second council meeting was held in Japan, while our ship was in the ports of Kobe and Yokohama, and on March 14, we set sail for San Francisco, arriving there, March 30. After pleasant meetings in our churches in Los Angeles, Denver, Omaha, and Chicago, I arrived in Dayton, Ohio, in good health, April 9, just six months after my departure for the Orient, having traveled by steamship, railroad, automobile, jinrikisha, carromatas, ox-cart, horse back, and on foot, all told, twenty-six thousand miles. Thanks be to God for his unfailing goodness and guidance, fulfilling again Psalms 121, "Jehovah will keep thy going out and thy coming in."

**The Controlling Purpose of the Visit.**

The supreme aim of the visit in all the fields was to see the whole situation from the viewpoint of experienced missionaries and native pastors.

While it was necessary to study in detail the work of the various stations, and to have frequent conferences with the Christian workers in other churches to get as clear a view as possible of the entire work already accomplished in the several fields, and also a knowledge of those methods and agencies whereby the several missions have reached their best results; yet, the one controlling purpose of all the investigations was a

thorough study of the relation of our own Board at home to the Mission Council abroad, and of the Mission Council to the native church, so as to adopt such principles and methods of work as shall develop the strongest possible native churches and native institutions, and place our work abroad in such an attitude of coöperation with other missions as to lead our workers to see the problems, and catch the vision and the inspiration of the entire work.

In order to have the widest range of facts available as a guide in our council meetings, I sought definite information before leaving America from the secretaries of various mission boards that are conducting missions in the Orient, concerning their problems, their methods of work, and their victories in these fields. Then during the entire trip while on sea and land, I had interviews with many missionaries, heads of educational institutions, Y. M. C. A. secretaries, agents of the Bible societies, and business men about every phase of Christian work. I was especially privileged to have two weeks of daily association on ship board with Bishop Bashford who has spent eight years in China, and I had extended interviews with Bishop Oldham of the Philippines, Bishop Harris of Korea, and Bishop Honda of Japan who has since finished his course and received his reward. These various conferences were most illuminating, and furnished a general view of the present conditions and movements of the kingdom of God in the Far East.

To our own missionaries, I submitted in advance, forty-four leading topics and questions for investigation. These covered the various phases of the relation of the Mission Council to the native church and to the home Board, also the personal problems of the missionaries, their method of bookkeeping, auditing accounts, and of making out their annual budget for the work; how to make the native churches still more powerful in soul-winning and in self-support, the educational institutions necessary for the training of a larger force of native ministers; likewise a definite statement of the territory belonging to us as yet unoccupied, and the American and native forces necessary to evangelize the same; also the equipment and buildings necessary to fully occupy our several fields, together with a statement on the question of coöperation with other societies in union educational and medical work.

As the result of these inquiries we have a large amount of information, much of which, because of the brevity of this report, cannot be included here, but the same has been filed in the office for future reference.

## JAPAN

The sea voyage of seventeen days from San Francisco was an excellent preparation for the new experiences and sights in Japan,

"Where beauty, age, and mystery
Combine themselves in one."

The people of Japan are most active and aggressive. Fifty years ago they cut loose from the policy of isolation, and launched forth into the world's work with other strong nations, and they have since been reckoned with as a strong factor in commerce, in education, and in military strength. Everybody has been surprised again and again at the ability of the Japanese to assimilate western ideas and apply them in transforming their own country. It is surprising to witness the reconstruction that is now going on. To prepare for the advent of street cars I saw the houses for miles and miles along narrow congested streets torn down, the streets broadened and paved, and modern buildings being constructed.

The population of Japan fifty years ago was thirty millions. It is now fifty millions, and is still increasing rapidly. Her people cannot gain a livelihood by opening up new agricultural districts, for only from twelve to fourteen per cent. of the entire area of Japan is susceptible of cultivation. So the Japanese have been forced to enter upon a period of industrial and commercial activity. New industries are being fostered in many places, and a most aggressive commercial policy has been adopted, and already Japanese freight and passenger steamships dominate the Orient, and their lines run out to Australia, South Africa, and South America, as well as to India, Great Britain, and the United States.

Japan has caught a vision of her possibilities in commerce; she has discovered her intellectual ability, as her splendid schools testify; she has become proud and ambitious on account of her military achievements; but the great discovery, namely, that Jesus Christ and his kingdom should be over all and first of all, has not yet enriched the millions in Japan.

### Missionary Work in Japan.

It seems incredible that but fifty years ago notice boards were standing on the highways of Japan announcing that Christianity is a forbidden religion. Through the fatal blunder on the part of Roman Catholic missionaries three centuries ago the Japanese government was led to believe that they were seeking to get control of the state.

Accordingly, in 1614, an edict was issued that all members of religious orders, whether of European or Japanese, should be sent out of the country. The persecutions of Christians that followed were most horrible. Some were hurled from the top of precipices, others buried alive; some were torn asunder by oxen; others tied up in rice bags and heaped together and the pile thus formed being set on fire; others were tortured before death by the insertion of sharp spikes under the nails of their hands and feet, and thus by this cruel and unrelenting persecution within a few years all visible traces of Christianity were stamped out. The rank and file in Japan even to-day hold secret misgivings concerning the real purpose of Christianity.

But a wonderful change is coming. Religious liberty has been written in the constitution of the nation, and the Bible which fifty years ago was an unknown book, is now printed and scattered far and wide through two strong Bible societies by all the missionary agencies.

During my visit in Japan, the fiftieth anniversary of Dr. John H. Ballagh's work as a missionary was celebrated in a most impressive manner. The occasion brought out the oldest men in missionary work and the strongest leaders in the Protestant churches in Japan, both Japanese and foreign missionaries. Dr. Ballagh is the first missionary to pass fifty years of service in Japan. This unique occasion took us across almost the entire period of missionary activity, and impressed one strongly with the growth and present strength of Protestant Christianity in the country. Fifty years ago there was not a Protestant Christian in Japan, while to-day they are found in every walk of life, members of parliament, judges, professors in universities, editors of papers, and officers in the army.

Dr. Ballagh had been in Japan ten years before the first Protestant church was organized with twelve members. There are now over six hundred organized churches and nearly a thousand other churches not yet fully organized. There are twelve hundred Sunday schools with ninety thousand teachers and pupils, and the native churches contributed last year for their own support about one hundred and forty thousand dollars. The growth in the church membership has been as follows: In 1882, 4,361; 1900, 42,461; and at the present time 80,000 are enrolled in Japanese Protestant churches.

But the power of Christianity is far greater than these figures would indicate. There are no mass movements in Japan such as are found in India. The nation is everything, the individual is out of sight. Because of the solidarity of the

Japanese nation and the handicap put on Christian education by the government in the past, every inch of advance had to be made by winning individuals one at a time away from prejudice and superstition. Hence, the victories achieved represent vastly more in the way of sacrifice and power on the part of the Christian Church than the same figures would show in some other field.

### Christianity Recognized.

But a most significant change has recently taken place in the attitude of the government toward Christianity. Not only Christian statesmen but other thinking men are convinced that Japan must have a different basis for her spiritual and moral life. The prevalence of immorality has become alarming to the leaders. Baron Makina, their Minister of Educa-

**U. B. Compound, Tokyo, Japan,**
New Shimo Shibuya Church in course of erection in the rear

tion, says: "We are greatly distressed about the moral condition of the students and the low character of the ordinary lodging houses in Japan."

During the last six months many of the leaders in Japan came together in council about this matter, and decided to call representatives of the various religious sects together and counsel with them on this subject. This conference was actually held on February 25, last, and was composed of representatives from the Christians, the Buddhists, and the Shintoists. This was the first time in the history of Japan when she actually recognized Protestant Christianity by inviting

their representatives to confer with the government on spiritual and moral questions. This conference has produced a profound and optimistic impression in favor of Christianity. In certain cities in Japan, government officials have since this conference attended Protestant churches in a body, because they now regard the action of the government as a public recognition of the power of Christianity.

**United Brethren Work.**

I found the work of our missionaries and Japanese pastors to be of such a splendid character as to commend itself most favorably to the other Christian forces in the Empire. Doctor Howard has been a member of the executive committee of the National Sunday School Association. He has acted also as chairman of the Conference of Federated Missions for the Empire, and recently served as a member of the committee to investigate and report on unoccupied fields in Japan.

Rev. Joseph Cosand, who is now acting as treasurer of the mission, has the confidence and esteem of all the Christian workers and has had charge of the building of the new churches erected this year at Harajiku and Shimo Shibuya.

Rev. B. F. Shively has won a large place in the confidence and esteem of the professors and students of the Doshisha University.

The wives of our missionaries in Japan bear their share of responsibility for the work. Through personal interviews, through Bible classes and cooking classes, as well as through the power of their Christian homes, they are exerting a great influence for the kingdom of God.

Our Japanese pastors take a prominent part in the national and city conventions among the Japanese churches, and they have proved themselves to be most efficient, loyal leaders of their local churches. They receive on an average a salary of $19 per month.

The last year in our mission in Japan there were added on an average, seventeen members for each Japanese pastor. The growth in the Methodist and Presbyterian churches shows an average increase of but six members for each Japanese pastor, while for the Congregational churches the average for each one was nineteen.

The past year has been a good one in evangelistic work in Japan. Our membership has increased from 589 to 733, or a gain of twenty-four per cent.

**Present Status and Needs.**

We visited personally our mission work at Nihombashi, Honjo, Harajiku, Shimo Shibuya, Kyoto, Otsu, Osaka,

Nagoya, and Shizuoka; held preaching services at each place and had the joy of seeing a number of decisions for Christ. These visitations revealed the fact that our seventeen preaching places are supplying the only privileges of the gospel to districts as follows:

1. Kyoto, First Church. Field to be evangelized, 20,000; a splendid church building and parsonage for Japanese pastor valued at $8,000; church aggressive; outlook for a strong church and self-support most hopeful.

2. Kyoto, Second Church. District 18,000; church in a rented house; present need, $4,000 for a lot; $2,500 for a church building.

3. Osaka, a city of 1,200,000; our distinct district, 100,000; church in rented house; present urgent need, a church lot, $5,000. The aggressive congregation and pastor declare they will erect the church building themselves if the mission provides the lot.

4. Nagoya, a large city; our district 20,000; greatly need a church lot, $5,000; church building $2,500.

5. Shizuoka, a splendid city. Our district, 10,000; we have a suitable church lot, building, and parsonage all provided; value of same, $1,750.

6. Numazu. Our district, 5,000; the present needs, $750 for a lot and $1,500 for a church building.

7. Odawara, our district, 6,000; present needs, $750 for a lot; $1,500 for a church building.

8. Honjo, a section of Tokyo, 30,000 population; a live church at work; needs a lot $1,000; church building $3,500.

9. Harajiku, where we have a most up-to-date new church building and parsonage, valued at $9,500; a great open door for a mighty work in evangelism and the training of students for the ministry.

10. Shimo Shibuya, adjacent to our missionary residences; district, 10,000; a neat church building has been erected on our own lot; value of lot and building, $3,800; an excellent opportunity for kindergarten and evangelistic work.

11. Okubo. Our field, 15,000: present need, $1,500 for a lot and $2,500 for church building.

12. Otsu, in the center of a district of 100,000, all of which should be assumed by our Church at this time; present need, for lot, $1,500; for church building, $1,500.

13. In Funabashi, Matsudo, and Noda we have a good start in missionary work; populations of districts respectively, 20,000, 10,000, and 15,000; new church buildings. and lots should be provided within five years. Total cost for these places, $6,750.

15. Nihombashi, a district of Tokyo which has a population of 151,873, and in this district there are but three chapels with a total seating capacity of about 400. Our distinct field has a population of 40,000. Being in the very heart of the capital of the Empire, the lot and church building will cost $12,500. This is a most pressing and important need.

### A Great Field Unoccupied.

During the last eighteen months the missionary leaders of Japan have undertaken to find out the exact religious

condition of the Empire. Most thorough-going investigations have been made, and the statistics are being tabulated down to the population of the little villages and country districts. The results announced are the greatest challenge that has ever been sent out from Japan, namely, **that of the fifty million people in the Empire, thirty-five million are without gospel privileges.** That means a greater population than is now found in all the States of the United States west of the Mississippi River.

The committee reports that there are living in the country districts and in over 4,000 towns, each ranging from two thousand to twenty thousand in population, fully five-sevenths of the entire population of Japan. This town and country population has been practically untouched by Christian work as yet. They are sending out a challenge to the churches of America to send them evangelistic missionaries to place one in each district, say of two hundred thousand or more people. This interdenominational committee has asked the United Brethren Church to assume its share of this new territory.

The first district offered us is **Chiba Ken,** a district lying just northeast of Tokyo, in which there are fourteen towns and thirty-eight villages with a total population of 210,115. We already have preaching services in three of the largest towns, Funabashi, Matsudo, and Noda. Here is a large, compact field, immediately adjacent to our present work and will afford a first-class opportunity for a strong evangelistic missionary to do telling work for God during the next twenty-five years.

The other district is **Shiga Ken,** of which Otsu is the capital. In this province which is situated just east of Kyoto, there is a population of 691,000. At least 100,000 of this neglected field should be taken by us. In this district there are 150 unoccupied towns, each with a population of from two thousand to four thousand. In the center of this place, Rev. Monroe Crecelius laid down his life some years ago. What is needed is a missionary family who will take up the work of this fallen hero, and go among the towns and villages organizing and developing mission circuits.

The Mission Council in Japan unanimously recommends to the Board that we plan at once to enter these two new districts by sending out soon two evangelistic missionaries.

### A Mighty Task.

When one considers the fact that in Japan there is practically no Sabbath, that the chief currents of social and political life are quite anti-Christian, that there has been a distinct revival of Buddhism and ancestral worship, and that five-

United Brethren Japanese and Foreign Missionary Workers.

sevenths of the entire population are at this time without gospel privileges, the magnitude of the task that is before the Christian forces appears stupendous.

We may well inquire along what lines should the several missions work so as to put to the best possible use the lives of their missionaries and the money invested for the evangelization of Japan.

### Three Administrative Bodies.

It will be well to remember that the administrative work of foreign missions centers in three bodies: (1) The Foreign Mission Board in the United States; (2) the Mission Council on each foreign field which is composed of all the active foreign missionaries; and (3) the Foreign Mission Conference or native church in each foreign field. It is well to keep the functions of each of these clearly in mind. The Foreign Mission Board holds the right to pass finally upon all matters of administration, but increasingly large liberty is given to the foreign missionaries in their council meetings to decide questions for the development of their work.

Some one has said that the foreign missionary does not exist for the Mission Board, but that the Mission Board exists for the foreign missionary. A better statement would be, that both the Foreign Mission Board and the foreign missionary exist for the development of the native church. As the native church increases in numbers and in administrative ability, the Foreign Mission Board and Mission Council should place upon it more and more authority to develop and direct its own work.

### Strength and Initiative of Japanese Pastors.

After a close study of the work of the several missions in Japan, I was profoundly impressed with the strength and initiative of the Japanese pastors, and their two hundred local churches that have already attained to self-support. In no other mission field in the world can there be found such energetic, able native pastors, and such a large number of self-supporting, self-directing native churches. I found that a large share in the management and control of the mission work has passed already into the hands of the Japanese pastors and laymen. This is a source of profound thanksgiving to God, for it is toward the goal of self-supporting, self-governing, and self-extending native churches that we are striving in all the foreign fields.

### Coöperating with the Native Church.

I studied with great interest the steps already taken to form Japanese self-controlling churches. I found four groups

of them that have attained self-support and self-control, namely, the Kumiai, with which the Congregational Mission is coöperating; the Church of Christ with which the Presbyterians, the German Reformed and the Dutch Reformed Missions are coöperating; the United Methodist Japanese Church with which the Methodist Episcopal, Methodist Church of Canada, and Methodist Church South, are coöperating; and the Japanese Episcopal Church with which six societies in Great Britain and Canada, and the United States are coöperating.

These four Japanese communions or churches have enrolled at least eighty per cent. of the entire Protestant church membership in Japan. Their general plan of organization and work is as follows: The self-supporting churches of each of these groups of missions were united into a Japanese Church, the chief responsibility being put into the hands of the Japanese pastors and laymen. A home missionary society has been organized by each Japanese Communion thus constituted, for extending its work in Japan, but as only a small part of the task already begun in the several missions could be supported by these Japanese churches, the several missions have agreed among themselves to be responsible for a certain amount of the home missionary work already begun, and for the starting of work in some of the new places to be entered. Thus each mission is taking hold of many weak churches and new places, and developing them into self-supporting local churches, and then turning them over to the Japanese Communion with which it is coöperating.

In working out this plan there has been much thought and energy given to it by both the missionaries and the Japanese pastors. The results achieved will be a great contribution toward a satisfactory solution of the problem of an aggressive, united native church in all the mission fields of the world.

After carefully studying the problem of coöperation on the field, it was the combined judgment of the missionaries and the secretary that in order to give the Japanese pastors the largest fellowship, inspiration, and responsibility for the evangelization of their own country, our mission with others not yet coöperating with one of the four mentioned groups of Japanese churches, should seek to do so; or by committee or otherwise seek to bring these four groups of Japanese churches, together with all the other Christian churches, into one well organized aggressive Japanese church so as to bring the combined impact of Christianity to bear upon the superhuman problems before the Christian Church in Japan.

On December 19, last, a federal council of the Japanese churches was formed to study their common problems and to work together for a common goal. This was a most signifi-

cant movement, and will enable the Japanese native churches to coöperate with the committee formed by the Protestant missions in Japan, which committee has been at work for some time.

### A Christian University for Japan.

It became very clear in our discussions that in addition to the closer federation of the Japanese churches, the outstanding need in Japan is for a Christian university. Dr. D. B. Schneder, the president of the Conference of Federated Missions in Japan, recently voiced this need as follows: "If Christianity is to fulfill its mission it needs first of all preachers of the gospel who are thoroughly educated in first class, vigorous Christian institutions of learning. A university is the great need of the hour in Christian education in Japan, and to bring this widely cherished dream into reality one strong united, undaunted effort should by all means be made at this point in the history of Christian work in Japan."

While I was in Japan, definite steps were taken by the trustees of the Doshisha college to meet this expressed need, by extending its courses so as to become a Christian university. The government has already approved this action and the Doshisha now enters upon a career of marvelous opportunity. The alumni and friends of the institution in Japan are rallying to its support.

Our mission has for more than ten years been coöperating with the Doshisha, first by sending Rev. J. Edgar Knipp as our representative on the faculty, and more recently by supporting Rev. B. F. Shively as a professor in this school.

We had two extended interviews with President Harada and other members of the faculty of the Doshisha, discussing its future aims and policies, and we suggested to them that our representative be given, if possible, a professorship in the theological department of the institution, where he could be a greater help to our own students preparing for the ministry.

We suggested that a department of Religious Pedagogy, including the principles of Sunday-school teaching, organization and methods, might be desirable in the larger university scheme.

This matter was considered by the faculty of the university and on my second visit to Japan, President Harada sent me the following communication:

"The suggestion made at the time of your visit to Kyoto last November, we heartily welcome. In addition to systematic instruction in the correct principles of Sunday-school teaching, organization and methods, we wish to have an American to drill the students in practical English, both conversation and composition, and to introduce

them to choice passages in English religious literature, especially to the best hymns and poetry. We would like to ask whether Mr. Shively would not be willing to take up this work in connection with the other. If this should meet your approval and that of Mr. Shively, we hereby extend him a most cordial invitation to the joint work in our theological school. We shall be much pleased if Mr. Shively can, during his furlough, make special preparation with a view to taking up this work upon his return, and if the preference of the school be expressed, the sooner Mr. Shively's furlough be taken the better for the carrying out of our plans. We sincerely hope that this invitation and suggestion may receive favorable consideration.

"My second request is this: We are in great need of an additional Japanese professor for our theological department, one who is a specialist in the Old Testament. The funds at our disposal do not provide for this. The question I venture to ask is, whether it may not be possible for your Board to provide the amount needed, namely $600 a year, either in the form of an endowment, yielding that amount or as an annual grant. You can easily understand that if our theological school is to take rank as a university of efficiency, we must substantially increase our force of specially trained teachers.

"Hoping that you may see your way to granting this, and thus to taking an important part in the upbuilding of this important Christian university in Japan, I am,

"Sincerely yours,
TASUKU HARADA."

This ought to be said. Some of our most able native pastors like Mr. Ishiguro, have received their training in the Doshisha. We now have there three students in training for the ministry. Our superintendent, Dr. Howard, says, "If we had no connection with a school of this sort, it would cost us far more to run a training school of our own, and even at the greater expense our men could not get the inspiration and preparation they receive in this great university."

While non-Christians may contribute to the support of the secular department of the Doshisha they cannot be counted on to support the theological department. Christian men and churches and missions must bear this responsibility.

**Two Recommendations Touching the Doshisha.**

Our Mission Council, therefore, recommended to this Board the following:

First.—That the request of the Doshisha University concerning the special training and future work of Rev. Mr. Shively in said institution be granted, and that in compliance with President Harada's desire, Mr. Shively be ready to take up his work in the university not later than the fall of 1914.

Second.—That we assume the support of a Japanese professor in the theological department of the Doshisha, as per the request of the president, at a cost of six hundred dollars per year.

## Aims and Methods to Make Powerful the Japanese Church.

The discussions during our ten days' counsels, and while with the Japanese pastors and churches, reached the highest point of interest and intensity when we considered the aims and methods that should be employed to make every local church a mighty evangelistic center, and powerful in the principles of self-support and self-extension.

### Policies Approved.

After much discussion and investigation the Mission Council unanimously adopted the following, which should not be regarded as a statement for other fields:

First.—In order to avoid confusion of responsibility, the mission definitely declares its object to be the development of self-governing and self-supporting churches; and therefore, after a church has been organized and the necessary officers are elected, the church shall be directly responsible for its own support, and all funds contributed by the mission for the future development of any organized church shall be considered merely as a grant in aid and should pass through the hands of the treasurer or other properly accredited officer of the local church.

Second.—That the Mission Council should aid the Japanese pastors in every reasonable way in laying special emphasis upon making each local church already established not only self-supporting in the shortest possible time, but increasingly strong in evangelism and powerful through gifts and prayer in the extension of the kingdom of God beyond its own community; and that the Mission Council should make grants to new fields with caution, doing so only as rapidly as is consistent with the development of those churches already established and as available financial aid shall justify.

## A Joint Committee and Its Functions.

Inasmuch as the working out of the foregoing policy depends largely upon the efforts of our Japanese co-workers we believe that they should assume and bear an important share of the responsibility in planning for and accomplishing these ends. We therefore record our desire that in the future:

1. The preparation of the budget necessary for the development of the churches connected with the annual conference be entrusted to a joint budget committee composed of one Japanese pastor and one layman from each of the two districts of the annual conference who shall be elected by the conference, and two missionaries appointed by the Mission Council; of this budget committee the mission superintendent shall be a member ex-officio and its chairman.

2. The duties of the budget committee shall be to prepare a careful estimate of the expenses of all work pertaining to the annual conference and determine the sources from which the necessary income shall be derived.

While the members of the mission view with sympathy every attempt to secure a reasonable and comfortable income for every consecrated, diligent pastor, the budget committee shall not have power to increase the salary grants paid by the mission. This is reserved for the Mission Council.

3. In addition to the responsibility of promoting the development of the churches already organized, it shall be the duty of the budget committee to recommend the order in which new churches shall be organized, and also the order in which aid shall be given in the acquisition of church properties and the approximate minimum amount to be expended. In the acquisition of new church properties, although the fullest possible conference and agreement with the budget committee and the official board of the local church shall be sought, so long as the mission contributes more than one-half of the sum necessary for the ground and buildings, when aid is given, the mission shall have final authority to purchase lots and decide on plans of church buildings and supervise the construction of the same.

4. The budget committee shall meet at a time convenient to itself, and review the financial transactions of the previous year and prepare a carefully itemized budget which shall then, if desired, be presented to the annual conference for ratification, or amendment, by a two-thirds vote. The budget as approved by the annual conference shall then be considered by the Mission Council for final endorsement or amendment.

The budget thus ratified or amended by the Mission Council shall be forwarded to the General Secretary of the Foreign Mission Board and a duplicate copy handed to the secretary of the Japan Annual Conference.

By our Japanese Conference a definite policy has been adopted whereby the local churches shall become self-supporting within at least twenty years. Some of the churches are making progress toward full self-support much more rapidly than the schedule requires, while others are not quite up to the standard. During our conferences, a decided conviction to achieve greater results along the line of self-support, was again and again manifested.

## SUMMARY OF NEEDS AND APPROVED ADVANCES

Here then is the summary of needs recommended at this time for Japan:

(1) That we accept the two needy districts, Chiba Ken and Shiga Ken, with their 300,000 people, as ours to evangelize, and that two additional missionaries be sent out to occupy these districts.

(2) The support of a Japanese professor in the theological department of the Doshisha.

Total annual increase in the current expenses of the mission, $3,100.

(3) For lots, new buildings and equipment already mentioned in detail in this report, all of which should be provided within five years, $54,250.

(4) The mission asks the Board to grant authority to purchase at once a lot and erect a church building in the central district of Tokyo, for our Nihombashi church, where forty thousand people look to us for the gospel. This lot and church will cost $12,500.

In conclusion may I say one cannot but admire the Japanese people because of their courtesy, their ambition, and their aggressiveness. What a contribution will come to the Church of Christ when the millions of Japan see him as their life and their Lord, and yield their splendid talents to make his kingdom universal! It is well worth while to win such a people to Jesus Christ, and turn their activities into channels for the uplift of the world.

In our interviews and counsels with the Japanese pastors it was made clear and emphatic that God expects every pastor and every Christian to be his instrument in winning souls as a daily practice all through life, that the privilege of receiving the gospel carries with it the obligation and responsibility of giving the gospel to others, that no Christian can live a life of full power without working with Christ to save others.

The spirit that is taking hold of the Japanese pastors is shown by the remarks of Rev. Mr. Ishiguro in our parting moments. I asked him for a message from the Bible that would express his supreme purpose. He replied, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Then he went on to say: "My ambition is not for a high position as bishop, or president of some school. My one desire is to be like Paul, to preach the gospel, to establish Christian churches in many places, and to build up strong self-supporting churches soon. That is my purpose. Now, won't you pray for me, and please ask my friends in America to pray also that Christ may give me power to do this?"

## CHINA.

When I left America on October 17, last, no thoughtful man would have predicted that the Chinese Empire, with a history reaching far back of ancient Rome, Egypt, and Babylon, would have become a republic within four years; but the most colossal transformation in history has taken place within four months.

The revolution swept like a prairie fire over all China, a new republic has been organized, and China, with one-fourth of the world's population, now swings suddenly into a forward march with the most progressive nations on earth. Truly the hour has struck when God fulfills prophecy—a nation born in a day.

One hundred and five years ago, when Robert Morrison started for China as its first Protestant missionary, a man of prominence in New York City sneeringly said to him, "And so, Mr. Morrison, you really expect to make an impression on the idolatry of China?" "No, sir," he replied; "I expect God will."

Since that day there has been a century of conflict, most fierce at times, between light and darkness, and Lowell's significant lines have been again fulfilled:

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadows
Keeping watch above his own."

At the time of the crisis in the revolution, the emperor at Peking, in his distress, went forth to worship his ancestors and call upon their spirits for help, while General Li, at the head of the revolutionary army, made his appeal to the living God. Our Lord suddenly stretched forth his mighty hand against those who rejected his messengers, and he has triumphed gloriously, fulfilling in a wonderful way before our own eyes the second Psalm: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth."

### Causes Which Led to the Revolution.

China, by her geographical position has been shut off from the rest of the world, and so has been a nation unto herself. About two hundred and seventy years ago the Manchus came down from the north and assisted China to win a military victory. They then took possession of the throne themselves, and so China has, since that time, been ruled by an alien race. The Manchus adopted the fatal policy of sternly opposing Christianity and western education. Everywhere they prevented talented, capable Chinese from doing the work they by special training were fitted to do.

**Burning of Hankow, China, during the Revolution.**

The emperor and his associates accumulated vast wealth. The sense of security led them to indolence, unrestrained luxury and vice. Two rival clans sprang up among the Manchus, the red girdle clan and the yellow girdle clan. These opposed each other in carrying out national policies, and thus presented the weakness of a divided house.

### A New Force for Righteousness.

On the other hand, Christian missions had entered China and established schools and churches. Many of the young men and young women had caught the spirit of Jesus Christ and were being trained in the principles of Western education.

A new force was silently but powerfully permeating the lives of the leaders of new China. Many of these, in addition to the training received in China, took post-graduate courses at Yale, Harvard, Columbia, and other universities in America.

The humiliation of China in the war with Japan, and later in the Boxer uprising, revealed her weakness to the outside world, and to the Chinese leaders themselves, and caused the young men who had seen a vision of China's possibilities to set to work to deliver their empire from the misrule and oppression of the Manchus, and from that time forward they stood out strongly for liberty, freedom, and a righteous opportunity.

**The Wrath of Man Made to Praise God.**

In the meantime the anti-opium crusade led by the best element of the awakened Chinese and by the missionary forces, revealed to China for the first time the power of the platform. Many who have wide knowledge of the situation in China declare that the revolutionary forces could not have won as they did if it had not been for the training that thousands of young Chinese received during the anti-opium crusade. The wonderful success of the anti-opium movement filled these young leaders with confidence in their ability to do things. The young Chinese had discovered themselves, and they felt that other mighty movements were possible.

**Student Key-Men.**

Doctor Sun Yat Sen and his associates for twenty years have been raising money for the revolution, and propagating their views on political freedom among the Chinese students in Japan and United States, and training them to be ready when they returned to China for the conflict when the time for action arrived. In an important sense the students changed China from a monarchy to a republic.

**The Influence of General Washington.**

The Chinese have been studying the life of George Washington and the history of the American Revolution. It was a constant surprise to me to see the influence of George Washington in China. Years ago in the public schools of Pennsylvania we used to read the oration of Edward Everett on Washington as follows: "Beyond Ohio, beyond the Mississippi, along that stupendous trail of immigration from East to West, which, bursting into States as it moves westward, the name and memory of Washington will travel with the silver queen of heaven through sixty degrees of longitude, nor part company with her till she walks in her brightness through the Golden Gate. And in barbarous archipelagoes, as yet

untrodden by civilized man, there, and there only, the name of Washington is unknown; and there, too, when they swarm with enlightened millions, new honors with ours shall be paid to his memory."

I saw this prophecy fulfilled in the Hawaii Islands, in Japan, and in the Philippines, and in a most unexpected manner in China. As the revolution swept the Manchus from South China, prominent Chinese remarked, "George Washington did it." I was informed that in a reader for the public schools in central China, four characters were presented; namely, Washington, Lincoln, Roosevelt, and Confucius.

### American Heroism Inspires Chinese.

The Chinese newspapers backed up strongly the revolutionary forces, as the following paragraph from a Shanghai paper, written after a temporary defeat, illustrates: "If we have successes we must also have defeats. Now, unfortunately, we have the news of defeat at Hanyang. What we have lost is only a corner. The New World fought seven years of bloody warfare before it won its independence. The colonists were often defeated and often victorious before they cast off the yoke of Britain and set up the imposing republic which has become one of the great powers in the world. Now their people enjoy the blessing of equality and breathe the air of liberty. This was won for them by the blood and iron of their ancestors. Had the Americans lost heart because of repeated defeats during their bloody seven years' struggle, and gone about hanging down their heads and begging for peace, or had they held back and refused to advance, would they to-day be in the glorious position in which they find themselves? The heroic quality of their stubborn strength leads us to honor and bow down to them. Now we are fighting for liberty, for a republic. We wish to be reckoned amongst the great powers of the earth. We refuse to be cattle or slaves."

### Christian Counselors Save China.

The integrity of China was in the balances for several weeks as the conflict between Peking and the South became more and more acute. A distressing famine and reports of robber bands plundering and stealing, made the situation more complex and difficult. Then Russia became aggressive and took steps to get control of Mongolia under the pretext of maintaining order. At the same time Japan increased her force of soldiers in Manchuria.

The Christian statesmen saw the situation was of such a character as would certainly lead to the intervention of the powers and the partition of China unless vigorous and prompt

action was taken at Peking. It was very fortunate for China that she had in her midst such men as Bishop Bashford, Mr. Thwing, General Secretary of the International Reform Bureau for China, and Dr. Gilbert Reed, Director of the International Institute, which has been recognized by the Chinese government. These men and others were consulted by the leaders on both sides. Bishop Bashford assured the authorities that the uprising was from God and could no more be prevented than the tides of the ocean could be pushed back. He urged the leaders on both sides to get together and prevent the powers from dividing up China.

Mr. Thwing sent the following telegram to the Empress Dowager and the princes at Peking: "I have resided in China for many years and have hoped for China to reform and become rich and powerful. I have gone down south and am acquainted with the desires of the people of the southern provinces, who wish to accord favorable treatment to the Imperial house and change to a republic. I am on good terms with the Chinese and the Manchus, and cannot bear to sit as I watch them destroy themselves, so that as in the struggle between the shellfish and the eagle known in tradition, the fisherman was able to capture both. I hope that China will soon confer the blessing of a republic on the people, so that not only destruction of lives may be obviated, but that no opportunity be given to other countries to take advantage of the situation."

Dr. Gilbert Reed visited in person the officials at Peking and presented strong reasons for the throne to abdicate speedily. No one who knows the inner situation can doubt the power of these Christian statesmen in that hour of crisis.

**Abdication of Throne, New President Takes Oath.**

On February 12, the edicts announcing the Imperial abdication were signed, and Dr. Sun Yat Sen, to unite the whole country, resigned as president in favor of Premier Yuan Shi Kai, an act that will forever enshrine him not only in the hearts of the millions of China, but of the whole civilized world. After numerous conferences, the National Assembly elected Yuan Shi Kai as president of the republic of China, and adopted a provisional constitution which contains fifty-six articles, the fifth and sixth of which state: "The people of the Republic of China will be treated equally, without any distinction of race, class, or religion. The people have liberty of religion."

On March 10, President Yuan Shi Kai took the following oath: "I shall endeavor faithfully to develop the republic, to sweep away the disadvantages attached to absolute monarchy, to observe the laws of the constitution, to increase the welfare of the country, to cement together a strong nation

From "The Chinese Revolution"

President Yuan Shi Kai.
Of the Great Republic of China.

which shall embrace all five races. When the National Assembly elects a permanent president, I shall retire. This I swear before the Chinese republic."

**Reconstruction a Colossal Task.**

It is difficult to conceive the magnitude of the task now confronting the leaders of the new republic. That many of these are sons of Christians, and are themselves professed followers of our Lord, is most significant. Five races are to be combined in one republic—the Chinese, Manchus, Mongols, Mohammedans, and Tibetans. Only about fifteen per cent. of the entire population can read and write. The government is making strong calls for men trained in the Christian schools and missions to take leadership in the various provinces. Religious freedom proffered on the initiative of the Chinese themselves stands out as the most significant fact of the century; but the leaders of new China must face this fact, that "popular government is not in itself a panacea, is no better than any other form except as the virtue and wisdom of the people make it so. When men undertake to do their own kingship they enter upon the dangers and responsibilities as well as the privileges of the function."

What a privilege to have a share in giving to China at this time the truth and light of God, which must be incarnated in the very heart of the republic to insure for it the stability and wisdom necessary to make the experiment of self-government a blessing rather than a curse.

**The Missionary Situation.**

The revolution in China is a declaration of the power of Christian missions and of Christian ideals. Against stubborn opposition and martyrdom, the gospel has made great advances in China. In 1842 there were but six communicant members in the Protestant Christian Church in China. In 1860 there were 960; in 1889 there were 37,000, and at the present time there are 278,628 members and a Christian community of 750,000.

Everywhere we went we found missionaries from the interior assembled in port cities in council and in prayer to know the will of God for the work ahead. Important interdenominational councils will be held this year with such leaders as John R. Mott. A new program for the evangelization of the great republic will be agreed upon. It is felt on all sides that mission work in China must be unified, intensified, and greatly enlarged to meet the new situation.

Without any question, educated men will be the leaders in every walk of life. **The question of first importance is, Shall that leadership have Christian or pagan training?** That

question will be largely settled by what the Christian Church does or fails to do the next ten years. The opportunity of ages is right now upon us, to establish an adequate number of Christian middle schools, colleges, universities, and theological seminaries. The situation is so extraordinary as to make one restless by meditating on it. Steps are being taken by the various missions to prepare for an aggressive, strong Chinese church, with which the various missionary workers may coöperate most effectively.

**Our Own Work and Workers.**

We found our missionaries calm and busy at work right through the transition period in South China. Doctor and Mrs. Oldt were at their post of duty when the revolutionary forces, led by a robber chief, captured Siu Lam, which was the first place taken in South China. No one can know without a similar experience what the "rumors of war" and the actual conflict meant to these, the only Americans in that immediate district.

Though the country was much disturbed, we made a hasty visit to Kwai Chau, Lak Lau, and Siu Lam, and on our return trip to China from the Philippines, a more extended tour was made up the West River to places wholly unoccupied as yet by Christian workers. While at Siu Lam, we viewed three different sites with a view to securing the best available location for our new hospital, which will be erected as soon as the unsettled condition, caused by the revolution, permits the business men of the town to secure proper legal papers for the ground.

In our Siu Lam chapel, on December 27, a Christmas exercise was given and we had an opportunity to see a typical Chinese mass meeting. The chapel seats comfortably about one hundred and fifty persons, but fully four hundred packed the building that day, and as many more stood about the doors and windows. This was one of the first public meetings held after the revolutionary forces were in control. An hour before the time for the meeting all the seats were filled; then they began to pack the place. They stood between the benches, on the seats, then on the backs of the seats, and in the aisles—a solid mass right up to the pulpit. In the midst of this throng were revolutionary soldiers carrying their guns; from the pulpit the whole assemblage seemed a sea of faces, and such wild, superstitious, sad faces! I wanted to take a photograph of the meeting, but the missionaries informed me that to turn a kodak on that assemblage would produce forthwith a panic and the loss of life. I shall carry as long as I live the impression of that audience. The contrast was most striking between our Christian workers and that vast crowd, many of

whom, doubtless, heard that day for the first time the story of Christ's coming into the world.

In Siu Lam our Church has done a most excellent work; but it is a great pity we have not had two missionary families in this place every year since we opened it, for we have in this district half a million people to win to Christ, and in this place we shall find our most talented leaders for the work in other places.

Rev. and Mrs. Spore had made thorough preparation for our visitation and the holding of the Annual Conference. These workers have carried a heavy responsibility, and have stood out strongly for an evangelistic, Biblical type of Christian life and work.

**Beth Eden Compound, Canton, China.**

Miss Drury has made marked progress in the mastery of the Chinese language, and has become a strong factor in mission work in Canton. We heard from many sources of the power and initiative of Miss Myers, and her splendid work in the Miller Seminary.

On January 13, the splendid Foundling Home, the first of its kind in all South China, was formally dedicated. The power of this orphanage cannot be reckoned by the number of outcasts it can now take care of and transform, but rather by its standing as an example of what must and will be done on a vastly larger scale by the awakened Chinese themselves. In that better day which is now dawning, this Foundling Home, started by the women of the United Brethren Church in America, will be remembered as the first work of its kind

in South China for the "survival of the unfittest." In the construction of this orphanage and the missionary residence near by, Rev. Mr. Bean has shown himself to be a master builder whose services will be greatly in demand in the years to come. Mrs. Bean is recognized as an expert and pioneer in orphanage work.

Because of the long period of service of Rev. and Mrs. Ward, their counsels greatly enriched our meetings, and Mr. Ward presided with excellent ability at the Annual Conference sessions.

Our medical work in Canton directed by Dr. Bigler has had a powerful influence. In addition to assisting in school work, Dr. Bigler has been going about all hours of the day and night to the various sections of this city of two million, ministering to the sick and dying. I attended the dispensary when Dr. Bigler said she had a light day—only one hundred and thirty-five persons were waiting to be examined and treated. It is needless to say that she is under too heavy strain of work and should be relieved speedily by the sending of other medical workers to the field.

During the month's visitation in Canton, we had interviews with many mission workers in other communions, visiting and inspecting their several departments of work; and then for fourteen days we planned and counseled with our own missionaries, and held the China Annual Conference from January 12-16, when the Chinese pastors themselves took up with new enthusiasm the enlarged work outlined by, and for them. The missionaries declared that they had never before seen the Chinese Christians so ready to dedicate their lives and their property to the giving of the gospel to others as at this time.

## DECLARATION OF AIMS AND NEEDS.

Three committees were appointed to investigate and study the chief problems and needs for the enlargement of our mission work in South China, and the reports of these committees were thoroughly discussed in the various sessions of the Mission Council. A definite statement of policy was formulated defining the work of the mission superintendent, the relation of the Mission Council to the Board of Foreign Missions and to the native church, and emphasizing in a strong way certain principles which should lead to self-support and self-government on the part of the Chinese Church. These principles are now being put into operation by the various Chinese pastors.

**Recommendation on Education and Coöperation.**

After surveying all phases of missionary work in South China, the conviction became strong and clear that it is of the utmost importance that we should establish speedily a system of primary, grammar, and middle schools that shall lead up to the college and seminary work, in order that an adequate force of Christian ministers may be prepared, and that a large number of Christian laymen may be educated to meet the requirements of both Church and state at this time in South China.

After due deliberation the Mission Council recommends the following:

1. That we enlarge and strengthen the number of day schools for boys and girls of the elementary grade.

2. That the present boys' grammar school be enlarged and enriched in its course of study, and that to provide for its needs a suitable lot and building be secured soon.

3. That we coöperate with the Canton Christian College in the middle school (high school grade), if satisfactory detailed arrangements can be made with their board of trustees in New York City. This college has a recognized standard of efficiency in all parts of the new republic, and will be able to carry the students not only through the middle school, but through the college courses when the students are prepared for this advanced work.

The following is a recent communication from the trustees of the Canton Christian College to our society touching cooperation:

"1. The trustees will welcome nominations to their board to join with them in their trust, one trustee representing any board which has a mission in Canton which desires to coöperate to the extent of furnishing or supporting at least one teacher in the college.

"2. If a denominational board sends a man to represent it on the faculty of the Canton Christian College, we believe that it should be done in conformity with the general policy and arrangements of that portion of the staff supported by the trustees, and that correspondence should be had at any time to fit the appointment to the actual need and conditions at the college.

"3. To become a coöperative member of the Canton Christian College, a contributing board should either provide a residence for the teacher it supports, or pay a proportionate rent for the residence or rooms occupied. It should also provide a definite amount annually for the general expenses and for student aid—its students being admitted on the same general basis as to qualifications and fees as other students—save that special aid might be given by any mission or denomination to students of that denomination if they so desire."

**Theological Training School.**

The American Presbyterian Mission in South China recently took the following action with reference to coöperation with other missions in theological education:

"We favor union in theological work culminating in a union theological seminary. Looking to that end we recommend that the faculty of the Fati Theological Seminary at Canton be authorized to invite members of other missions wishing to educate students at said institution, to take part in the teaching. Any one teaching twelve hours or more per week to be admitted as a full voting member of the faculty, thus representing the mission. We recommend that this be regarded strictly as an initial step, and that we all wait with open mind for this to grow into that form of union which shall commend itself to us all as wisest, most practical, and redounding most to the glory of God."

Already the Canadian Presbyterian Mission and the New Zealand Presbyterian Mission, both of South China, have united in this theological training school on the terms just mentioned.

We recommend that our Board secure a suitable man to represent us on the faculty of this Fati Theological School, and that our students for the ministry be sent there for training.

**University Union Medical School.**

Owing largely to the work of medical missionaries, there is a large demand in China for doctors trained in Western medicine. Unless medical schools of first-class standard are established on a Christian basis, this work will be undertaken soon by private corporations or the government, and done on a much lower and un-Christian, if not anti-Christian basis. The character of the doctors of China for many years to come will be determined in the next few years. The revolution has made the situation more urgent.

To provide for this great need the medical school in connection with the Canton Christian College is asking the various missions in South China to coöperate with them in establishing a University Union Medical School. The object is as follows:

"To give thorough instruction in medicine and surgery to the Chinese in the English and Cantonese languages, and thereby (a) provide mission hospitals, with well trained physicians; (b) train Chinese for positions as teachers in this and other medical schools; (c) assist in providing the Chinese Republic with a Christian medical profession; (d) take an active share in the investigation of the causes, prevention, and treatment of diseases peculiar to China; (e) extend the knowledge of the gospel of Jesus Christ to all coming within the sphere of influence of the school.

"The board of trustees of this school shall be the present board of the University Medical School in America, together with such other members as may be appointed from time to time by any mission body.

"Any Protestant missionary body which, in addition to undertaking the support of one or more members of the faculty shall contribute funds to the institution for permanent equipment shall be entitled to have proportionate representation on the board of trustees.

"The faculty shall consist of all members of the teaching staff

of school and hospital who are giving the equivalent of one hour per week of the school year. All appointments to the faculty for a period of more than one year must have the approval of the board of trustees. All members of the faculty shall be Protestant Christians."

Our Mission Council heartily endorses this proposed medical university and recommends that the Board approve of it, and set a man aside to teach in this school as soon as our medical work is sufficiently strengthened to release him for it.

**Some Pastors, Teachers, and Bible Women, China, U. B. Mission.**

### The Miller Seminary.

Because of unsanitary conditions and the want of sufficient land adjacent, it is absolutely necessary to relocate the Miller Seminary. A year ago, this Board recommended favorably the proposition to sell our entire compound at Beth Eden and secure suitable locations elsewhere for the Miller Seminary and the necessary missionary residences. During our visit to Canton, business men from Hongkong, on their own initiative, interviewed us with a view to purchasing this valuable property. Owing to unsettled conditions, it may be some months or even years before a satisfactory sale can be made; but steps should be taken at once for the relocation of the Miller Seminary.

A proposition for the United Brethren Mission to establish a Girl's or Woman's Department of the Canton Christian College has been drawn up by the executive committee of

the teaching force of the college, and the same has been endorsed by our Mission Council in China. This paper has been considered by the trustees of the Canton Christian College in New York City, and we have the following from Mr. W. Henry Grant, the secretary of their board:

"The trustees take great pleasure in the possibility of coöperation with your Board in the matter of founding a Woman's Department of the Canton Christian College. We conceive it as infinitely more important to China at the present time that one strong Christian college for women, with its upper and lower schools, should be established under Christian control than the continuance of schools of denominational character. We are, therefore, happy to consider anything which looks to coöperation in the interest of increased efficiency and quality of work.

"We suggest the following proposition: That your Board purchase or lease land from the Canton Christian College and erect the first building of the Woman's Department, to be called Miller Hall. This building would be occupied at first as both teaching hall and dormitory, or a small hall and one residence could be erected at the same cost.

"At this time of China's greatest need for thoroughly trained Christian teachers, it would seem a pity to fall short of anything but the best we can provide by uniting our forces, and we believe, with the common end in view of meeting this particular need, that we should not do the second best if we can do the best."

This proposition from the Canton Christian College to unite in a well equipped woman's school brings us as a denomination face to face with a very important question. At the present time there is no school for girls in South China to take them through a thorough middle school and college course. There is now a great demand for this higher education.

The Canton Christian College has opened its doors for boys only thus far, and they have now in their affiliated departments about three hundred students. During the past year thirty-four young men professed faith in Jesus Christ, and this in spite of the fact that so many of the boys are from heathen homes.

The one outstanding need for all South China is a strong Christian college, with a department for boys and another of equal efficiency for girls. The trustees of the Canton Christian College are now seeking to establish the girls' department.

We recommend, therefore, that we relocate the Miller Seminary on the grounds of the Canton Christian College, and that we coöperate with the board of trustees of said college if satisfactory agreement concerning the holding of the property and the management of the school can be made.

**Equipment and Reinforcements.**

During the visit in South China, we sought through the visitation of the field and through numerous council meetings

to know the present condition of missionary work and to formulate a definite statement of our needs. By unanimous vote the Mission Council agreed upon the following:

## I. New Buildings and Grounds Needed.

(1.) A new chapel and dispensary building combined for our First Church, Canton. Present church membership, 151. The church contributed for self-support the last year, $101.53. The present building is much dilapidated, and there is danger of its collapsing. This new church is in a center of 200,000 population. The dispensary facilities connected with the present building are utterly inadequate. Cost of new buildings ..... $ 8,000

(2.) Grounds and residence for evangelistic and medical workers in Canton, in case the Beth Eden compound is sold ..... $12,000

(3.) For grounds and buildings for proposed grammar school in Canton, part of which will doubtless be contributed by the Chinese themselves ..... $12,000

(4.) At Siu Lam, where we have a church membership of 98, and a population of the city of 250,000, and as many more in the surrounding towns; present need, ground and missionary residence ..... $ 5,000

(5.) That we establish a mission station in the Lak Lau district, where there are a million people without any resident missionary, and that we send to that district two missionary families, a medical man and wife, and an evangelistic missionary and wife. Present needs, for ground and residence for evangelistic missionaries..... $ 6,000
Grounds and residence for the medical missionary..... $ 6,000

(6.) The new Miller Seminary building, equipment, and grounds, including residence. Entire cost ..... $20,000

(7.) Residence for the middle school representative on the faculty of the Canton Christian College..... $ 6,000

Residence for our representative in the proposed Union Medical University ..... $ 6,000

Total sum for buildings and equipment..... $81,000
Amount of money in hand for same..... $ 5,000

Amount needed within five years ..... $76,000

## II. The Missionary Staff Necessary to Direct the Work.

The following is the entire force of American missionaries necessary:

**For Evangelistic Work**—Three men and wives, one single woman for country work and one single woman for work in Canton. Total number needed for evangelistic work.... 8

**For Educational Work**—A man and wife to teach in the Middle School, direct the work of the boys' schools; a man and wife for the Fati Union Seminary; two women for the Miller Seminary. Total..... 6

**For Medical Work**—A man and wife in charge of the hospital at Siu Lam; two women for Canton; a man and wife for the Lak San district; a man and wife for the proposed medical university at Canton. Total medical force needed.. 8

**For Philanthropic Work**—A man and wife to have charge of the Foundling Home..... 2

Total missionary force needed ..... 24

Of the above number, thirteen have been provided. We need, therefore, eleven new missionaries for South China, as follows: Two medical missionaries and their wives, two single women for evangelistic work, a missionary family to teach in the Middle School of the Canton Christian College, an evangelistic missionary and wife who are capable teachers, and a single medical missionary woman.

Within six months five of these new missionaries should be on their way to China. They are as follows: A physician and his wife, a man and wife for evangelistic work, and a single woman for evangelistic work.

**Let Us Now Act.**

As I close this survey and think over the sights and experiences of the visit in China, I can see the stirring scenes of war, when as one man all South China rose up for liberty, and in Canton one hundred and twenty thousand soldiers were drilling and preparing to fight to a finish the conflict for a new republic. I can see the vast multitudes on the streets of Siu Lam, Lak Lau, and Canton as sheep without a shepherd. I can feel even yet the downward pull of superstition which sways the millions of China and fills them with fear of evil spirits and leads them to worship and to call upon the spirits of their dead ancestors as their only source of help.

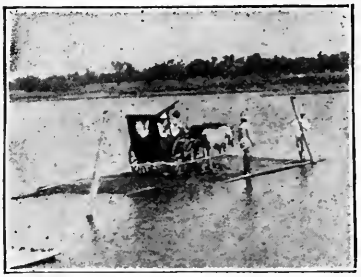
This visit has brought to me a new sense of appreciation of the political freedom and opportunity in the United States. It has enriched my conception of the transforming, uplifting power of Jesus Christ, who alone can forgive sins and open up to the pardoned sinner ever new possibilities, turning the face from a dead past to a living present, and a wonderful future of victorious partnership with himself. The millions in China are now groping in darkness for such a Savior.

To have a share in the work of presenting Jesus Christ, the world's Redeemer, to China and of laying the foundations of the kingdom of God for the new Republic of the Orient, that is your privilege and mine. Shall we not through fervent prayer, through personal effort, and by the consecration of our lives and our money, say:

"O Zion ,haste thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish lost in shades of night.

" Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."

## THE PHILIPPINES.



Hongkong is but forty-five hours by steamship from Manila. To go from China to the Philippines in January, one sees a most striking contrast. Twenty-six days out of the thirty we spent in China had been damp and cold; thirty-three out of the thirty-four in the Philippines were full of sunshine and delightfully balmy.

In Canton, with its population of two million, there were no street cars, no automobiles, and no buggies and horses on her six-foot-wide congested streets, and no stable government to insure protection to life and property. We found Manila changed from an antiquated, mosquito-infested, mediæval town to a modern city, with beautiful parks and boulevards, and hundreds of automobiles, buggies, and street cars, and over all Old Glory pledging liberty, opportunity, and protection.

**A Strategic Stroke.**

Not by mere chance were the Stars and Stripes placed over the Philippine Islands fourteen years ago. That was one of God's orderly movements. When the children of Israel were greatly oppressed in Egypt, God saw it and sent Moses to deliver them. So in 1898, the hour had arrived for God to deliver eight million oppressed Filipinos, and he called the United States to do it. One hundred years hence the world will have a better idea of the great purpose God had for the entire Orient when he called the United States to take hold of the Philippines. The strait settlements, China and Japan, will find in the Philippines a powerful object lesson. President McKinley's own statement reads like a paragraph from the Bible. He said:

"When I discovered that the Philippines had fallen into our lap, I confess I did not know what to do with them. I sought counsel from all sides, but got little help. I walked the floor of the White House night after night till after mid-

night, and I am not ashamed to tell that I went down on my knees and prayed God for light and guidance more than one night. Well, it came to me this way: (1.) That we could not give these islands back to Spain; that would be cowardly and dishonorable. (2.) We could not leave them to themselves, or they would soon have misrule and anarchy. (3.) There was nothing left for us to do but to take them all, to educate and uplift them, to civilize and Christianize them, and by God's grace do the very best we could for them as our fellow-men for whom Christ also died. And then I went to bed and to sleep, and slept soundly; and the next morning I sent for the chief engineer of the war department, who is our mapmaker, and said, 'Put the Philippine Islands on the map of the United States.'" And pointing to a large wall map, he said, "And there they are and shall remain as long as I am President."

**Lifting the Philippines Godward.**

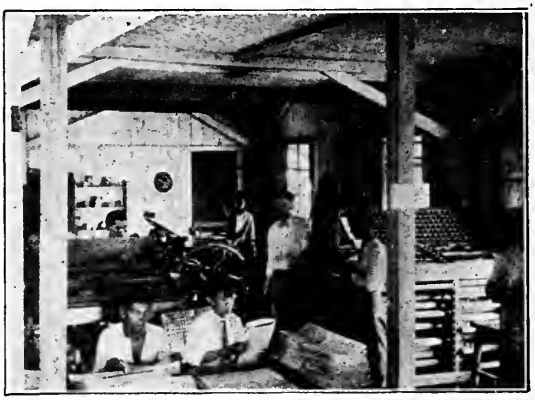
The work accomplished by the American missionary and the American Government for the uplift of the Philippines fills the heart with enthusiastic praises. On the one side the Government has been building roads, introducing sanitary conditions, developing a stable, representative government, and establishing one of the best school systems on earth, which gives special emphasis to manual and industrial training. On the other hand the American missionary has been lifting by translating the Bible into the languages of the people, by organizing Sunday schools, winning converts to Jesus Christ, and by establishing churches and Christian educational institutions.

Things are moving at a rapid pace in the Philippines. Think of it! Fourteen years ago only five thousand boys and girls were given any sort of school privileges in the Philippines. To-day there are six hundred and ten thousand in the public schools.

During the last ten years the missionaries have mastered the various languages, adapted themselves to primitive conditions and great hardships in opening up the country, and have won to Christ 52,400 converts, who are now being trained to do all kinds of Christian work.

One of the missionary assets now found in the Philippines is a band of true and tried missionary statesmen—men and women who have survived the change in climate and the task of mastering a new language, and of adapting themselves to strange conditions. These missionaries are now able leaders who will direct wisely the advances of the next decade.

Quarterly Conference, Concepcion



Job Room, Philippine U. B. Press

Inspecting Cement Foundation, Cava U. B. Church

**United Brethren Activities.**

We found our own mission work in first-class condition. Missionaries of other communions congratulated us on having what they considered the best type of intensive organization and work among the native local churches found anywhere. All the missionaries in the Philippines are full of enthusiasm similar to that found in Korea. Each one of our own workers has a definite task to do, but each is ready to supplement or take up the work of another when necessary.

Rev. S. K. Kurtz, who, with his wife and family, is now at this Board meeting on furlough, has been the expert treasurer, and the past year he has been acting as a professor from the United Brethren Mission in the Union Bible Seminary in Manila, in which institution the Presbyterians, Methodists, and United Brethren are coöperating to give the young men of these missions the best possible preparation for the ministry.

This seminary holds its session each year from June to December, which is the rainy season, when both the missionary professors and the students can best be spared from work on the field. From December to June the weather is ideal for evangelistic work and district institutes, and during these months the students and professors, fresh from the seminary, go forth to put into practice what they have been acquiring during the six months in school.

Last year our mission had six students in this Union Seminary, and they took two of the three prizes offered for high-grade work. Rev. Mr. Pace, who has been taking special training for a professorship in this Union school, is now on the Pacific returning to the Philippines, and he will find a great opportunity before him as he enters this work June first.

Miss Weber has been busy starting and developing the Deaconess Training School at San Fernando, and assisting in district institutes. Her work has been highly satisfactory.

Eighteen students pursued the first year's studies of the deaconess school the past twelve months, and the demand for and importance of this kind of work call for a larger building and another lady missionary.

Rev. M. W. Mumma has charge of the station at San Fernando, and is editor and publisher of our excellent weekly mission paper, the "Naimbag a Damag." This paper, which was enlarged from six to twelve pages last year, has increased its circulation the last twelve months from 2,350 to 4,050. Bishop Oldham, of the Philippines, declares that this paper has the largest circulation of any religious periodical in the vernacular, not only in the Philippines, but in the Orient. Through this paper, Rev. Mr. Mumma reaches every week at least ten thousand interested readers, the great majority of whom have no other Christian reading matter whatsoever.

Many have been led to Christ through the reading of this paper. The subscription price is 50 cents per year. It is now almost self-supporting.

In addition to this excellent mission paper, the Evangel Press, at San Fernando, is sending forth many religious tracts, various forms of Sunday-school helps, and small booklets—literature of the very greatest importance for the Sunday schools and the native church membership. When one sees the great open door in the coast and mountain provinces for the preaching of the gospel by means of the printed page, he can understand why Mr. Mumma is bubbling over with enthusiasm concerning his work.

Mrs. Mumma has also such intimate knowledge of the mission press work as to be able to carry it along in addition to her other duties when her husband is called away.

Rev. H. W. Widdoes has done high grade work as superintendent. He puts himself right into the midst of the fight at the front and creates unbounded enthusiasm on the part of his co-workers. Dr. Howard and the writer accompanied the superintendent and Rev. John Abellera on an extensive tour of quarterly meetings, visiting our chief mission stations. These tours were a revelation of the great extent of our mission fields and the hardships our workers have to endure. We journeyed ninety-two miles during one tour, on ox-carts, carromatas, and then putting aside our vehicles, we saddled the horses and rode them up mountain streams and over cliffs. We crossed rivers on bamboo rafts nine times.

During the rainy season, when as much as seventy-eight inches of water fall in four days, these rivers become giants, from a mile to three miles wide.

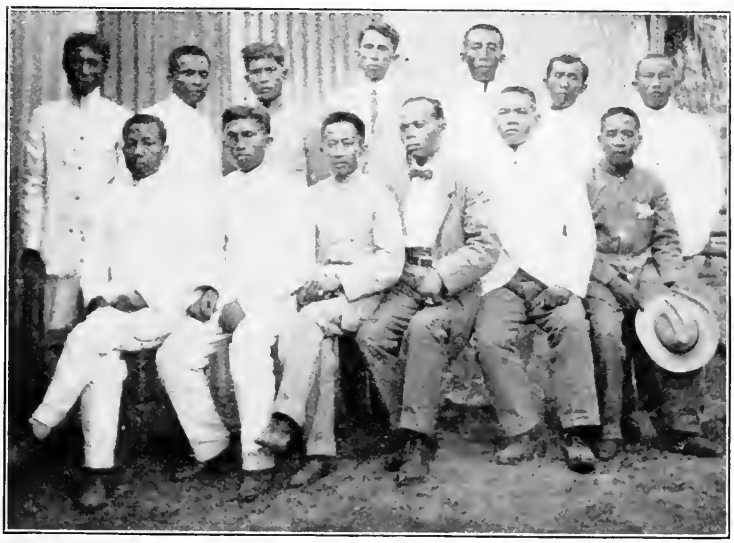
Having held three meetings one day, we came to the last "river for to cross" after eleven o'clock at night, just as the moon was disappearing in the west and darkness prevented us from seeing anything across the river. Contrary to arrangement, the raftsman had gone to bed, on the side of the river opposite from us, and we had to wake him or stay all night on the south bank. One after another began to call, but no response. After fifteen minutes of vain endeavor, all came close together like a group of students giving their college yell, and we focalized and greatly intensified our call: "Bal-cero! Bal-ce-ro! Hoy Bal-ce-ro!—Raftsman! Raftsman! Ho! Raftsman!" Soon the dogs in the darkness across the river began to bark, and later the raftsman signaled that he was on the way; but when the raft finally arrived, it was so small our party had to be taken across on the installment plan, each trip requiring about half an hour. We arrived at our destination just one hour after midnight and found sleep most refreshing.

The preaching services and evangelistic meetings held on

this tour were largely attended. Of chief interest to the writer, however, were the quarterly business meetings. Our superintendent showed marked ability in the way these were conducted. Written reports were submitted by each pastor, Sunday-school superintendent, steward, class leader, and lay preacher. These often called out helpful discussions.

I was especially interested in the reports of the lay preachers who do their work without remuneration. One reported twenty-five Bible classes, twenty addresses, and 168 personal interviews with men during the quarter, seeking to lead them to Christ.

While Rev. Mr. Widdoes has been making such extensive tours as here described, Mrs. Widdoes and their five enthusiastic children have had to live alone in their home in Tagudin, separated some twenty-five miles from other missionaries. Their interest in the work is so intense that they do not think it a hardship.



**Lay Delegates, Philippine U. B. Annual Conference, February, 1912.**

## A Trip to Annual Conference.

The Philippine Annual Conference was held at Tubao, February 15-18. We had a lively experience journeying from San Fernando to the place of the Annual Conference, a distance of twenty-seven miles. At eight o'clock on Thursday morning, February 15, a large covered wagon, drawn by three

mules and a horse, stopped at the mission house at San Fernando for its cargo, which consisted of Rev. and Mrs. Widdoes, their five children, and Miss Weber, and a good supply of bread, canned butter, cut beef, and culinary articles. Mr. Mumma and the writer followed a half hour later, caught up with the first division at Bawang, seven miles south of San Fernando, where a preaching service was held at 9:30 a.m.

Then we drove seven miles farther south to Cava and at 11 a.m. laid the corner stone of the new Otterbein Memorial Church. This church is named in honor of the Otterbein charge in East Ohio Conference, whose good people are giving one thousand dollars for its erection. The members of the Cava church were out in large numbers. They themselves are doing much to erect this cement block church. After appetizing refreshments in the hospitable home of Rev. and Mrs. Abellera, we were off again for the three-mile drive to the northern terminus of the railroad at Aringay. From there we journeyed by train to Agoo, five miles south, hoping at this place to find horses and carts ready to take us into the mountains to the place of the Annual Conference; but every horse had been engaged by the Government officials for other purposes, and so we all had to put up for the night in the home of an American school teacher, and get ready for a start by daylight the next morning. The five miles from Agoo to Tubao cannot be made by wagon or carriage, there being no certain roadway, and so, some on foot, some on ox-cart, and others on horseback, we crossed a river seventeen times and arrived at Tubao in time for the first business session of the conference.

**Gains During Past Year.**

The sessions of the Annual Conference were held in a bamboo tabernacle covered with cocoanut leaves for a roof. The attendance was large and the reports uplifting. After deducting all losses for the year the communicant membership increased from 1517 to 1792, or a net gain of eighteen per cent. The Sunday-school attendance advanced from 821 to 1408, or a gain of seventy per cent., and the increase in self-support on the part of the native Church was from $333.37 to $686.68.

Three new churches were organized in important places the past year, namely in Manila, where there are ten thousand Ilocanos who look to us for the privileges of the gospel. The church was organized in this capital city four months ago, with nineteen intelligent, strong members. This will develop rapidly into what I believe will be one of the strongest local churches in the Philippines, for there are a great many wide-awake Ilocanos in Manila, as government clerks, stewards in hotels, and merchants. This church will furnish a field of

active service for our seminary students during the rainy season.

A church was also organized this year at Baguio, the summer capital, to which place a new railroad is being constructed, and the population is destined to multiply rapidly. The third place opened is that of Concepcion, a point far up in the mountain province—the farthest advance we have made in giving the gospel to the five hundred thousand of this territory, many of whom are half-savage and are destitute of gospel privileges.

In spirit, character, and efficiency the Filipino pastors take high rank. Our missionaries have been wisely led in securing such a noble band of Christian native leaders who are just now entering upon their most active years of service, and they have caught the spirit of evangelism and extension of the kingdom of God, and are throwing their lives into the work in a way that is most encouraging.

**The Next Forward Steps.**

It was a real joy to talk over with the missionaries their past achievements and to discuss their present problems and future needs.

Most thorough investigations were made which led up to the following recommendations:

**1. New Chapels and Churches.**

Our Filipino workers are making advances along two lines; first, by organizing and developing their local churches and seeking to build permanent church buildings; second, by cultivating the spirit of missionary extension in their conference so as to occupy the adjacent mountain province.

Proper chapels have already been erected in San Fernando, Balaoan, and Tagudin, and chapels are in progress of erection at Cava and Bawang.

The Mission Council in the Philippines most earnestly requests that the Board grant them at least two thousand dollars each year for the next five years, to aid our Filipino brethren in the erection of chapels in the following towns in which ours is the only Protestant church and in which at present we have but mere temporary shacks or dwelling houses in which to hold religious services:

Agoo, with a population of 13,000; church membership, 111. San Juan, with a population of 12,000; church membership, 161. Bacnotan, with a population of 10,000; church membership, 106. Naguilian, with a population of 11,000; church membership, 92. Aringay, with a population of 8,000; church membership, 11. Sto. Tomas, with a population of 4,000; church membership, 40. Bangar, with a population of 9,000;

church membership, 55. Cervantes, with a population of 2,500, not yet organized. Luna, with a population of 11,000, not yet organized.

This aid which we desire to give to our Filipino brethren is, in every instance, to be granted only after the local church has done its best in providing materials and labor. We cannot state in advance for which towns this help will first be needed, for that depends upon the action of the local church.

Total amount needed from the Board for these chapels, $10,000.

In addition to the above, for suitable lots and church buildings in the city of Manila and in Baguio, we should provide as soon as possible $10,000. Grand total needed for new buildings, $20,000.

2. **Other Buildings and Equipment.**

**Land in San Fernando.** An immediate need is ground to be added to the Mission Compound in San Fernando, to provide for a suitable site for the Deaconess Training School, the hospital, the Evangel Press, and the dormitories. A very satisfactory property is under consideration which lies adjacent to our present mission property, and which could probably be purchased for $2,500.

**Deaconess Training School.** This school has already outgrown its present quarters, and because of the very important relation it bears to the extension of the work among the women and children, a larger and more satisfactory building should be erected as soon as possible. The Mission Council has already voted to request the Woman's Missionary Association to devote the proceeds of the Woman's Day Offering for 1912 to this purpose. It is estimated that this building will cost $5,000.

**Hospital.** Within a year after the arrival of the physician, whom we so urgently need, it will be necessary to build a hospital. The people for the most part are too ignorant to obey the instructions of a physician, and accordingly all serious cases should necessarily be treated in a hospital, in order to secure best results. The estimated cost of this building, with equipment, is $5,000.

**Evangel Press.** Finding that our printing plant will soon need larger and more satisfactory quarters, we recommend that within two years from this time a concrete building should be erected for this purpose at a probable cost of $2,500 and for added facility a cylinder press costing about $1,500 should be secured. In all probability this plant will be able to provide a portion of the funds needed for this purpose from its income.

**Dormitory.** Believing that the dormitories or hostels for high school students are very essential for properly conducting religious work in their behalf, we expect to continue this work among the students on an increasingly larger scale. If it continues to develop as we believe it will, we shall need within three years one and possibly two dormitories for high school students, the cost of which we estimate at $2,500.

Total for other buildings and equipment, $19,000.

**Class in Basketry, Normal School, Showing Work of Uncle Sam's Schools.**

### 3. Extension of Territory.

To the north and east of Union Province, where we began our mission work, is the great territory known at present as Mountain Province, containing a population of 500,000, mostly pagans. This territory is divided into seven sub-provinces: Benguet, Amburayan, Lepanto, Ifugao, Kalinga, Apayao, and Bontoc. We have two organized churches in Benguet and seven churches in Amburayan, the capital of which is Tagudin. Last September we began work in Lepanto, and now have one church there besides several other interested congregations. A worker will be stationed at Cervantes, the capital of Lepanto, to carry the gospel farther back into the mountains next year. Aside from a little work being done by the Protestant Episcopal Church in Baguio, Benguet, and in the sub-province of Bontoc, there is no evangelical work being done in the rest of this great Mountain Province. Ifugao, sub-province containing 127,000 pagan Igorots, lies adjacent to our work in Amburayan and Lepanto. This territory has never been

assigned to any mission by the Evangelical Union. It would naturally fall to the Methodists or United Brethren, inasmuch as it joins the territory of both these missions. Bishop Oldham, representing the Methodist Episcopal Mission, has urged us to take the responsibility for this Ifugao country.

The Mission Council therefore recommends that we immediately push our operations farther inland, thus adding a field of 127,000 pagan population to our present field.

4. **Reinforcements.**

The mission needs the following reinforcements: A deaconess to assist Miss Weber to carry on the work in the Deaconess Training School; a physician and later a nurse to minister to our three hundred thousand people who are now practically without the benefit of such work; a man and wife, or a single man and a single woman to reinforce the general missionary workers. With the expansion of our work there is danger of being crippled by the temporary breakdown of some of our missionaries. It is difficult even now for any of them to take a few days' vacation on account of the pressure of work already begun.

5. **Union Work.**

**Union Christian College.** The need of a Christian college in the Philippines to provide higher education under Christian influence has become so pressing that all of the missions laboring in the islands have united in expressing their desire to establish such an institution. A committee was appointed by the Evangelical Union (union of the evangelical missions in the islands) for the purpose of drawing up a constitution and articles of incorporation. This constitution and the accompanying articles have been presented to all of the missions during the past six months for their consideration, and have been approved by the Protestant Episcopal, Methodist Episcopal, Baptist, Presbyterian, Christian, and our own missions.

This constitution provides that the $130,000 needed to properly equip and establish this college, shall be contributed by the different missions as follows: The Methodist Episcopal and the Presbyterian, each $33,000; the Baptist, Congregational, Christian, Protestant Episcopal, and United Brethren, each $15,000. Each mission shall pay two-fifths of its share at the time of the signing of the Articles of Incorporation, and the remainder in three annual payments. For the United Brethren Mission this would be $6,000, to be contributed in the beginning, and $3,000 each year for three years.

The committee of the Evangelical Union having found a very satisfactory site which may be purchased for about $15,000, has entered into negotiations to secure it. In order

that these negotiations may be closed, the committee has requested that each mission furnish, as soon as it passes favorably upon this college proposition, its pro rata share of the purchase price of the land, this amount to be deducted from the above mentioned payment due at the time of the signing of the articles of incorporation.

**Union Bible Seminary.** This institution is now in operation in Manila in buildings owned by the Methodist Episcopal and Presbyterian missions. Our mission was invited to coöperate, and has done so during the past year, sending Mr. Kurtz as a member of the faculty, and six of our native pastors to enter the school. The only extra expense entailed by this coöperation is the rental of quarters for the students. It is the unanimous desire of our mission to continue in this coöperation under the present conditions until the aforementioned Christian college shall have been established. At such time it is hoped the seminary will permanently locate in the vicinity of the college, in order to permit the students of either institution to take courses in the other, and also that certain instructors of one institution may be available for the other, as may be found advisable. Until such permanent location of the seminary shall take place, it will not be advisable for our mission to erect any buildings, but after that it may become necessary to erect a residence for our representative on the faculty and a dormitory for the students at a probable cost of $3,000. However, if the seminary be organically connected with the Union Christian College, as is now being planned, these buildings may be provided for from the funds contributed for the latter institution.

**Union Church, Baguio.** Since Baguio, the summer capital of the Philippines, is common territory, and the Methodists have asked for coöperation in a union church, we therefore recommend that a union church be established in Baguio, if satisfactory arrangements can be made with the Methodist Mission, with a probable outlay on the part of our Mission of $1,500.

**Union School for Missionaries' Children.** The Mission Council recommends the coöperation with other missions in the erection and equipment of a hostel at Baguio for missionaries' children, inasmuch as the government has offered to furnish the school building and the teacher as soon as twenty children are secured for the school.

**United Church for the Philippines.**

Our missionaries in the Philippines favor, as the ultimate goal, a united evangelical Filipino church; and they believe that the presentation of this ideal will greatly stimulate the progress of the gospel and the establishment of self-supporting churches. When the time is ripe for the organization of such

a native church our Mission, with the others, should coöperate in a most effective manner with this Filipino church until it becomes sufficiently strong to support, direct, and extend its own work, and thus give to these islands the unspeakable blessing of a pure, aggressive evangelical church filled with the spirit of God.

### General Summary and Conclusion.

I am deeply grateful to God and to the Church for having had the privilege of this visit to the mission fields of the Orient. I gave all my strength to fulfill as thoroughly as possible the task assigned me. More than can be expressed in words do I appreciate the devotion, the ability, and the unbounded hospitality of our missionaries in Japan, China, and the Philippines. At great personal sacrifice they coöperated most heartily towards making the visit and the investigations produce permanent fruitage.

I wish to record also the great assistance rendered by Dr. A. T. Howard, who accompanied me to China and the Philippines. His many years of experience in practical mission work in Japan, and his wide study of the ever changing missionary problems of the Orient, enabled him to enrich greatly our councils and platform meetings.

**The program of advance recommended in this report as our share in the enlarged work that must soon be done in the Orient is the very least we should do.**

As already stated, during the next few years we should send out twenty new missionaries—four to Japan, eleven to China, and five to the Philippines.

In addition to enlarging the annual appropriations for the expanding current work, within five years we should secure for grounds, buildings, and equipment, $184,250—$54,250 for Japan, $76,000 for China, and $54,000 for the Philippines.

It is the conviction of the missionaries and the judgment of your secretary, that to carry out the program recommended in this report, there should be a closer supervision of the entire work of the Orient by an experienced missionary well adapted to such work. I therefore heartily endorse the recommendation from the field that this Board elect a superintendent for the Orient in accordance with the provision of our Church Discipline.

The experiences of the past six months have produced a deep conviction with me that the entire Orient is right now passing through an absolutely new era. This is the time of all times to plant the Christian Church securely and establish Christian institutions in these whitened harvest fields. Not five or two years hence, but right now there must be a decided enlargement of the number of missionary workers, and of

funds for new buildings, or this extraordinary opportunity will pass unimproved. If we, as a church, put into execution at once the policies and advance steps here recommended, we shall exert an influence for the unity and efficiency of the entire missionary work in the Orient far beyond our numerical and financial strength.

As I witnessed the remarkable changes now going on in Japan, Korea, China, and the Philippine Islands, there came to my mind again and again these lines:

"God is working his purpose out
As year succeeds to year;
God is working his purpose out,
And the time is drawing near—
Nearer and nearer draws the time,
The time that shall surely be
When the earth shall be filled with the glory of God
As the waters cover the sea."

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N. B.—The Foreign Mission Board at its annual session at Harrisburg, Pa., May 6-9, 1912, unanimously approved the recommendations of the foregoing report.

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